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The Gothic History of Jordanes. In English version with an Introduction and a Commentary. By CHARLES CHRISTOPHER MIEROW. Pp. vi+188. Princeton: Princeton University Press. \$1.75.

Professor Mierow's purpose is to give an idiomatic English version of Jordanes' abridgment of Cassiodorus' work, and in this he has succeeded. Indeed, if the ideal translation of an ancient author is one that reproduces not only the meaning but also the mannerisms, idiosyncrasies, and stylistic vagaries of the original, he has succeeded too well. For in the irreproachable language employed in this translation there is but scant resemblance to the style of Jordanes, who, as he himself tells us, was *agrammatus*, and whose forms and constructions bear ample evidence to the correctness of his diagnosis.

But Mierow's book contains more than the translation of the *Getica*. It includes an elaborate Introduction, with sections on (1) Life and Works of Jordanes; (2) The Literary Sources used in the *Getica*; (3) Chronological Table; (4) Genealogical Chart of the *Amali*; (5) Bibliography; and (6) Literary Analysis of the *Getica*. There is also a Commentary (pp. 143-88).

The work is scholarly and must be reckoned with by all historians of the literature of the sixth century. Down to the present time Mommsen's edition of the *Getica* (in *Monumenta Germaniae Historica, Auctores Antiquissimi* 5, Berlin, 1882) has dominated the field, and the accounts given in most of our handbooks have been little more than echoes of his views. But Mierow, while he speaks of his edition as based on Mommsen's text and critical apparatus, has subjected the most important problems connected with Jordanes to a thorough re-examination, and on many fundamental questions dissents entirely from Mommsen's opinion. In a considerable number of instances he seems to establish his case; for example, in his criticism of the importance assigned by Mommsen to Ablabius as a source for Cassiodorus. On other points his arguments are not so conclusive. He hardly succeeds in his attempt to identify his author with Bishop Jordanes of Crotona, and his identification of Vigilius, to whom Jordanes' other work, the *Romana*, is dedicated, with Pope Vigilius is not probable. The words which Mierow quotes on page 9 are not such as even a bishop would address to the Pope:

tu vero ausculta Johannem apostolum, qui ait: "carissimi, nolite diligere mundum neque ea que in mundo sunt. Quia mundus transit et concupiscentia eius: qui autem fecerit voluntatem dei, manet in aeternum." Estoque toto corde diligens deum et proximum ut adimpleas legem.

The Pope would not be likely to need advice of this kind, and even if he needed it he would not care to hear it.

The only serious deficiency in the book is the omission of the Latin text. Even if this is available elsewhere, it would have been a great convenience to have it here, and its inclusion would have made a distinctly valuable addition to an interesting and important work.

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Classical Studies in Honor of Charles Forster Smith. By his Colleagues. University of Wisconsin Studies in Language and Literature, No. 3. Madison, 1919.

In obedience to Cicero's precept, Professor Smith begins to be old young and retires from the routine of teaching in season to leave himself many years of freer, but we trust not less fruitful, activities. His pupils and his colleagues past and present take the occasion, in conformity with a graceful European custom, of dedicating to him a volume of studies. The book opens with a copy of English elegiacs by William Ellery Leonard, which has given me so much of the kind of pleasure that I receive from the best things of Clough that I can hardly speak of it temperately. No apologist for the classics could omit the topic which Jebb in his *Humanism in Education* puts in this form: "When he (the boy) first attains to some appreciation of the best classical poetry and prose he goes through a little Renaissance of his own . . . *ver illud erat.*" But neither in Jebb nor elsewhere shall we easily find so poignant and delicate a description of the first awakening of the literary sense and the first kindling of the imagination by classical poetry as in Mr. Leonard's account of the Wisconsin boy spelling out his first lesson in Vergil's *Eclogues*:

Fresh from a starry sleep on a schoolboy morning of April.

Seeing, as never before, tho oft I'd wandered the hillsides
(After the dogwood in spring, after persimmons in fall),
Feeling as never before, tho oft I'd wandered the valleys
(Summer and winter away—off to the orchards and oaks),
Seeing and feeling, and hearing the Tree as a Being of nature
(Tityrus under the beech, oriole out in the elm).

Tityre, tu patulae recubans sub tegmine fagi:

Tegmine fagi . . . the Tree! *Tegmine fagi* . . . the Bird!

Out of that Tree, as I fancy, have budded all blossoms and creatures,
Flowed all rivers I know, whispered all winds I have heard.

Tityre, lentus in umbra . . . Man's mystical union with Nature,
Man in his sorrow and joy, came to me there "in the shade."

Dulcia linquimus arva . . . the love of the acres we've planted,
Love that is pain when we go, wanderers ever on earth.

Nos patriam fugimus . . . and home and country were dearer